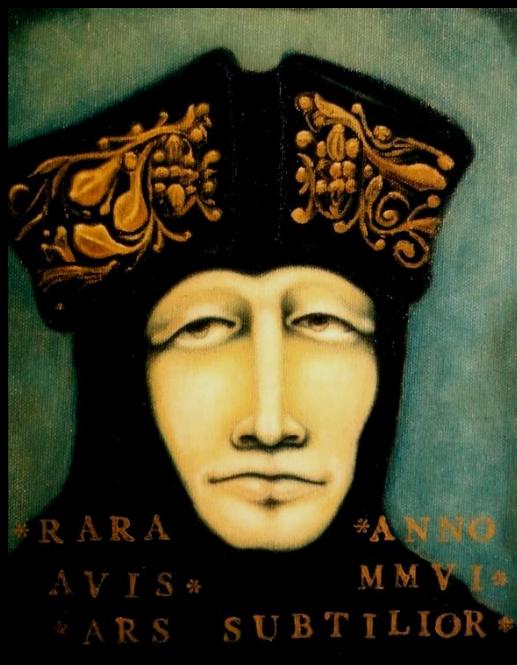


AGRAPHOS OF RIGA



In his Metaphysics, Aristotle recalls – not without perplexity – what a Heraclitus’ disciple, disheartened and amazed by the inefficacy of language, preached: “*This is the position of those who appropriated the legacy of Heraclitus, notably Cratylus: His mature position was that speech of any kind was radically inappropriate, and that expression should be restricted exclusively to the movement of the finger.*”² Adverse feelings about language nestled also in Democritus’ heart, who said: “*Words are no more than shadows of things.*” A tormented mind, the philosopher of Abdera surrendered himself at The Gate of Scepticism: “*We know nothing in reality; for truth lies in an abyss.*” Exhausted and crazed by the protean character of speech and language, Democritus extirpated both of his eyes, living in the abyss of blindness forever and ever. If my reader still teases me demanding a variety of sources, I cannot but referring to these Abulafia’s words: “*God deserves neither Hebrew nor Greek.*” It is as if Cratylus, Democritus, and Cabalist Abulafia were all well aware of this Christ’s admonition: “*But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*”

¹ Whether Agraphos of Riga was an Allegorius’ of Sevastopol pupil or not, scholars still remain at odds with this historical puzzle. Disagreement among them gets even more acrid when – for instance — professor Exegesius Sitzimleben & Co. slightly suggest that our poet was the most prominent disciple of Saint Gregory the Illuminator.

² Metaphysics, Book I.